



The forme

and maner of subuētion
oz helpyng for poze peo-
ple/deupled and practy-
sed i the cytie of Hyppres
in Flaunders / whiche
forme is auctorised by
the Emperour / & ap-
proued by the sa-
cultie of diuini-
tie in Paris.

CCū p^riuslegio regali





To the reader.

To here nouelles, if any man delyste
Newe thynges to se, and newe thynges to rede
Olde mist I cal, that so long tyme hath be wryte
As this thing which our old fathers knew i dede
For the primitive chyrche, byd their people fede
That were in suche wyse for them prouidyng
That what thyges myght their necessyties stede
They had / ne myght wandre about in beggyng

Ryght so nowe of late is agayne deuyfed
I meane charytable and ryght expedyent
Howe the poore of necessaries prouyded
May be in these dayes / as in tyme auncyents
So than this boke / and treatise present
yf ye thynke it newe / by newnes may please
And who taketh it as an olde presydent
Can nat but the same for auncyentie prayse.

Translated out of laten into englyshe
and printed in the Moneth of Iune
M. LXXXX. xxxv,



The pzeface

C To y^e quenes most noble grace.

Albeit most gracious quene
that it hath ben dysputed /
reasoned / and debated / of a
longe tyme and season / amongst
men of great wysdome / learnynge /
and experience / by what wayes and
meanes most comodious / so great a
multytude of pooze and nedy folkes
(the whiche in every strete & chyr-
che / and at every mans doze / yca / &
in every place within this realme /
idely / lascyuously / and dissolutely
ar wonte / and haue ben accustomed
to go / romme / and wander aboute
lyke vacaboundes) shuld be socou-
red / releued & holpen / and although
it hath ben prouyded / nat only by di-
uers & sondry wayes / but also i ma-
ny places / for the confort / helpe / & re-
lefe of the same (yet in my pooze co-
cept and iugement) no waye hither

The pzeface

to hath be founde and put in expery
ment/ more profytable oz more assu-
red/ and to be shorte/ more conveni-
ent/ necessary/ oz expedite/ than that
same which at the hyperians in Fla-
ders hath ben deuysed / practysed / &
put in vze. Whiche thynges iustely
pondered and consydered / I thinke
verily it shulde stande ryght well
with the comen comoditie & profyte
of this mozte noble and chrysten real-
me/ if this oz lyke prouysyon/ subue-
tion/ ayde/ and helpyng/ were prac-
tysed / extended / and ministered / to
the pooze indigent/ and nedye of the
same. To this adde the most chary-
table pitye of chrystes holy apostels
blessed in the pryncypue church / as co-
cernyng the crysten pouertye that
was than / whose steppes to folowe
in this behalfe / I do nat only thike
in no wyse to be discōmendable/ but
also right godly and vertuous/ and
moch

The p̄face.

moche cōmendable / for therby shall
nat onely the p̄ceptes & cōmande-
mentes of almightye god of exten-
dyng p̄tye and charyte towarde
the pooze and nedye / be fullfyllled /
obserued and kepte : but also many
haynouse dedes / detestable synnes /
crymes / and offences (by vagabun-
des / vnder the p̄tence and colour
of beggynge perpetrated / cōmytted
and done) be suppressed & extincted /
besyde the sondre and dyuerse dys-
eases / contagyons and infections
of the people (by the sycke and dys-
eased now goyng abrode in euery
place / and infectyng the ayre) whi-
che shall by the same prouisyon be
eschewed and auoyded . Wherfore
ponderynge / deuilsynge / and delpue-
ryng with my selfe / who of all o-
ther were most worthy / to whom a
treatyce so notable / good / and excel-
lente shulde be dedycate & offered /

I des

The pzeface.

I determyned at the last / that only
your grace / most gracypoule quene
was the personage / which of your
most haboundat pytie and innuate
clemency / both coulde & wolde pres
ferre & aduaūce the same / to the ho
nour & glozy of him / frō whom all
goodnelle is sent habundantly.

That that my meanynge is / princes
most graciouse / so highly to esteeme
this maner and foyme of subuētion
and helppnge / that none coulde be
deupsed so good oz better / oz that I
wold haue it obserued and kepte of
ineuytable necessytte / bycause it ly
keth me / oz yet that I (beyng baren
of wytte / lernynge / and experience)
wolde so ostente and boist my selfe /
and take vpon me to be a pzecriber
and teacher / yea / of any man in this
be halfe. But my very mynde / entēt
and meanynge is (by putty nge of
this honozable and charytable pro
uisyon

The pzeface.

uttypon in mynde) to occasyon your
grace (which at all tymes is redye
to forder all goodnesse) to be a me-
dyatryce and meane vnto oure
mooste drazd soueraygne lorde the
kyniges hyghnesse / which of hys ac-
customed benignyte and goodnesse
also is / & alway hath ben helping/
aydyng/ assystynge/ and forderinge
of all good purposes and ententes/
for the stabylshynge & practisynge
of the same (if it shall seme so woꝝ-
thyng) or of some other / as good or
better : suche as by his maiestye or
his most honorable counsell shalbe
deuyfed. For this cause most excel-
lent quene/ and in all vertues most
prestant princes / In mooste humble
wyle / I your dayly Oratour and
mooste bounden bedeman Wylliam
Marshall / beseeche youre grace to
bouchesafue to take in good parte/
this treatise/ although lytle/ yet hol
some


The p̄eface.

Some & p̄ofytable) brought to light
and into thenglyſſhe tonge/ for the
conforte / releſe / ſubuentyon / and
helpinge of the pooze people of this
realme. So that vnder the ſhelde/
p̄otectyon / and defence of our moſt
D̄ad ſouerayn lord / and your moſt
Dere huſbande / it maye go forth in
publyque / and p̄euayle ouer thoſe
that nat onely do calumpnyate all
good bokeſ and woꝝkeſ / yea / ſuche
as they be nat able to refoꝛme oꝛ a
mende / noꝛ yet wyll they any woꝛ
ke oꝛ boke wyꝛte and put forth / for
the cōmodite oꝛ p̄ofyꝛte either of the
pooꝛe and ignoꝛaunte / oꝛ elſ of the
ryche & lerneꝛ. But alſo as moche
as in them is / by their ſecret whys /
p̄erynges / mutt̄erynges / counſels / &
iniuſt accuſat̄yōſ / wolde blemyshe
and deſace / ye / & clerely abolyshe &
take away both this and all good
neſſe / that lyketh oꝛ pleſeth nat their
froward

The p̄face.

forwarde appetytes and myndes.

Nowe most gratiouse and of god
electe/and most worthy quene (whō
of very meryte and deserte/ I may
call the floure of all quenes) I bes
seche all mighty god to gyue vnto
our sayd soueraygne lordē/ to your
grace/ and to the lady p̄inces Ely
zabeth / Doughter and heyre to you
bothe / the contynuall and euerla
stynge haboundance of his infynite
grace and fauoure. So be it.

¶ Of the causes which moued the
noble senate of the Hyperpans to a
borgate the open maner of begging
(which before was bled) and to or
deyne thys forme of subuentyon for
the poore. 

¶ At only the cōmoditye of our
comen welthe / hath moued
vs to regarde the poore laye people
of our

The maner of saluention
of our cyte | but also moch moze the
loue which (by Chyistes lawe we
do owe of dutye vnto theym) hath
greatly moued vs to the same/ For
god hath appoynted our nature to
be dyligent about two thynges/ that
is to wytte / Religion (whiche we
may call the due honour and reue-
rence of god) and humanyte or kind-
nes to our neyghbour. By the fyyst
we haue to do/ and are ioynded with
god/ by the other/ that is humanite/
with man : in as moche as that one
ly sheweth how men shulde lyue to-
gether in this worlde. And for this
we folowynge humanite / endeuour
our selfe to helpe suche as the prou-
dence of god hath ioynded vnto vs /
nat onely in holy relygion/ but also
in the comen vse and medlynge of
cruile/and worldly maters. It ap-
pertayneth no doubt to all ru-
lers/ both of the ecclesiastycall and
of the

of pooze people.

of the polypycall or ciupll sorte / to
care and proude for pooze folkes /
lest throughe their sluggardy / nat
without parell of dampnatyon / su
che to stande in reoperdye for lacke
of succoure / whose mayntenaunce
Christes lawe cōmytteth indyfferēt
ly to all men / for none other cause
truly is the precepte of mercy and
kyndnesse / cōmaunded comenly vñ
to all men / but that the comen cause
of the pooze might be holpen with
the comen ayde and succoure of all
men. Moreover for none other cau
se dyd nature the fyyste and cheyfe
foundres of thynges / forge & make
man a creature godly / lounge / &
bountuouse / but that one mā shulde
shewe godly loue to another : For
lyke as by the reson that the partes
of mans body are naturally knytte
and ioyned togyther eche to other /
therfore if one of theym be greued /
the

The maner of subuentyon
the other also feleth grefe : euen so
we that are membris of Chrystes
mystycall body / ioyned by faythe &
charyte / ought wyllynge & mercy-
fully to offre helpe to suche as haue
nede. What is he than so farre wyde
from charytie / that can any lenger
passe by / shewynge no benefyte of
charyte to those poore wretches ac-
compted in this worlde / but as chip-
pes and castawayes / to whom what
soeuer be gyuen Christ accepteth it
as though it were done to him self.
Whereto they haue wandered lyke
scatered shepe in stretes and hyghe
wayes / in vplandyshe places and
townes all arayed with skozfe and
fylthynesse / pytuouslye punysshed
with colde / nakednesse / hungre and
thurst : ye / & that nat lyke chrystys
but withoute all ordre of lyuynge /
without consyderatyon of their sal-
uatyon / without regarde of the sa-
cramentes /

of pooze people.

cramentes / yea / and haupng Chriſt
in very ſmall oꝛ no reuerence at all /
and it is wondꝛe to here howe the
yongones were loſt by the yueller
ample of their parentes / foꝛ by and
by in their fyrſt and tendꝛe yeres be
yng unhappely brought vp in idel
nes and ſlouth / and taught euill
atches / by the felowſhpy of lewde
perſones / among whome they were
conuerſant / they ſucked even as of
their noyſe moſt unthiſty maners
loke what vyce was anywhere / oꝛ
what venom oꝛ poyſon / al that they
gathered lyke ſpyders weauyng of
it in an unthiſty webbe to take the
weke in: Yea / and the ſober maner
of beggyng was ſo farre decayed
that ſuche gathered moſte / nat that
had moſt nede / but that hadde moſt
boldenys / foꝛ verye many of theym
had ſo ordered their lyfe to the get
tyng of money that they wolde nat
take

The maner of subuētyon
take almes as a free benefyte with
thankes : but lordly claymed it / as
it had ben a trybute due vnto them
by lawe. Thus encreased boldnesse
and pride / & this disceyte that was
conered with the cloke of pouerty /
dayly waxed more and more. They
feared nothyng / at euerie mannes
dozes and eares they made impoꝝ
tune cryenge / the pooꝝ they spoyled
the ryche they begyled / ye / and there
escaped no mā / but with their char
mes they gotte what they coulde of
him. And this myschef also folowed
that suche thyng as was gyuen for
a remedye of nede / they boldly wa
sted and spent in ryote and pleasure
So sore had malyce blynded many
of their eyes / that they toke it for no
rebuke : such almose as the deuoute
people gaue them to lyue with / they
to spende it vngraciously / and in
synfull bfe. Wherto shulde I speke
more

of pooze people.

more / as for the corrupte luyng /
the decay of all vertue / the vnder-
yng of good maners / it nedeth nat
to speke. All the sorte of beggers
were drawen and compelled to vy-
ces / albeit they were of them selues
redye inough therto. No where a-
monge them was there any regard
of temperance / no way of sparyng:
but all thynges mengled togyther /
all thynges tourned vpsodowne by
them: so farre were they gone into
vices / that vnneth coulde they go
any further. Sobrietye / tempe-
raunce / patience / mekenesse / and
chamfastnesse / were so cleene gone
away that no token remayned of the
They that were crafty / either with-
out shame pzeuented and forcaught
the almose that the good men ought
to haue had / ozelles lyke rauenouse
foles they snatched their meat eyn
oute of theire mouthes / so that the
wikel

The maner of subuention
weke / the honest / the humble / and
lowlyons / & the betwene yons were
in the meane whyles at home with
hongre ynough / whiche were most
worthye to haue ben releued by the
peoples benefyte. By the reason
wherof it came to passe / that many
fered lest a gret parte of their lyber
calpte / bepng bestowed vpon the
euill shulde be lost / and for that cau
se they ceassed from gpyng / thyn
kinge that they lost the fruit of their
gyftes. It was necessarye therfore
to make some good polytycall sta
tute / that this olde custome of byce
and this noughty orde might be ta
ken away / & a vertuouse rule might
be appoynted for beggers to kepe.

I Of the causes of beggynge.
Best it were / here in the begin
nyng of oure peface / before
we come to our purpose / to speke a
lytell

most of poore people. ad 20

lytell of beggynge whyles the place
requyret it / which dyuerse men for
dyuerse causes folowe. The ryche
men somtyme by the secreete aduysce
of the holyghoste vnknewen vnto
vs / to the augmentacion of meryte /
wylfully do take vpon the beggynge
and also leaue their owne countrey
that by this meanes / either they may
redeme their synnes or encrease gra
ce. But this kynde of beggynge / ly
ke as it is seldome sene / so it is ra
ther to be wondred at / than to be ca
sely folowed. Howbeit / no man is
to be letted to folowe that way that
maye helpe to his saluatyon : for it
might so happen that the ryche ma
all thynges set at nought / either beg
gynge or trauelyng might highly
please god by wyllynge sufferance
of mekenesse / of labour / & of shame
fastnesse. And thus that well kno
wen wanderer and pilgrim Alexius /
B a citizen

The maner of subuention
a certyen of Rome dyd begge / as it
is the opynon of many men. Thus
fabiola the byrgyn (as saynt Hier
rome wyrteth to Oceanus (i wyl
ful pouertye dyd begge / which after
that she had gladly spent her owne
goodes for Christes sake / was con
tented to take almes. Paula lyke
wyse (as the same author saith) was
so lyberall in spendynge / that she
dyed a begger / in somoche that she
had no shete of her owne / but was
fayne to be wrapped or wounde in
another bodys shete whan she was
deed. And though other also by au
tetyque / wycnesse of holy scripture
may be proued wyllynge to haue
begged: yet must we nat make a cu
stome of this lest vnder the colour
of holynesse (as it maye be well y
uough / after an humayn facyon / we
falle into errour. For nat all thyn
ges (as saynt Augustyne wyrteth to
usethen Consens

not of poore people.

Conſcious) that we rede done of
ſayntes are to be ſourned in ſoure
maners and folowed. For Marcus
is nat to be folowed / in that he dyd
cutte off his thumbe: Nor Saphon
in that he deſtroied himſelf & other.
Wherfore if we conſydre ryghtly
the nature of beggynge / we ſhall
well perceyue / that of it ſelfe with-
out the ſcloſhpy and helpe of meke-
neſſe / pacyente / and honeſt ſhame-
faſtneſſe / it lytell helpeth vnto bleſ-
ſedneſſe / whiche thyng at the leaſte
wayes appereth well by the example
of Lazarus / which was nat accou-
nted moze bleſſed bycauſe he was a
begger / than Abraham that had ple-
tye of ryches: For as moche as nat
Abraham in Lazarus boſome / but
Lazarus in the boſome of Abraham
dyd reſt. Therefore ſaynt Gregory
ſayth: Dooze Lazarus came to reſt
but ryche Abraham toke him in his
boſome.

The manner of subvention
bosome. And I donat thynke that
we shuld beleue that Lazarus was
translated of angels into the bosom
of Abraham: bycause that somtyme
he had begged: but for that he suffer-
ed patiently withoute grudgyng
the crosse of pouertye: and the ma-
nyfolde miseries of the same. But
ynough of this now (as I suppose)
ye: god gyue grace that this be nat
a lytell to moche. Ther be also ma-
ny euerywhere betwene and weke
folkes without any conforst / which
for a remedy of their necessitye / we
thinke may be suffered to begge / that
their lyfe / which els shulde be in ten-
perdy / may be saued: for surely beg-
gyng is a kynde of polypore & wyl-
dome (if it be wel ordered by reason)
both profitable and lawfull by na-
tural equite / scrupynge for the main-
tenance of lyfe in uedel / when other
wyse they wante or lacke / can nat be
solicited.

socoured. For a man is created to
 the preseruation of him selfe. And
 therefore one of his principall cares
 and studies ought to be one wayes
 or other / to prouide suche thynges
 as are necessarye for him selfe. And
 it is seene oftentimes to come to passe
 that he which can fynde no prouisi-
 on to maintayne his owne lyfe / dothe
 craue and desyre other mennes help.
 But for all this / there is no cause
 why a man shoulde desyre to begge /
 for as moche as wyse Salomon as-
 stonyed of it / prayed hertely that it
 might be kepte from him / sayenge
 Beggery and rychesse gyue me not
 lord. And he telleth the cause / say-
 eng: Lest peraduenture I be com-
 pelled by nede / stele and fox were the
 name of my god. Lo / howe sore he
 eschewed both beggery and also ry-
 chesse / as two noughty extremities
 wysshynge onely for necessaryes to
 the

The maner of subuention
the maintenance of his lyfe / as a
meane betwene two byres. There
fore aduise the that had rather seke
by the stetes an vncertayne lypulge
than to be sure of a lypunge at home
for surely they be nigh vnto a great
perill / that is to saye / the tempringe
of god. for (if we beleue saynt Au
gustyne) they tempte god / which do
put them selfe in leoperdy of dethe
or dedly synne / whyle they make o
ther wayes eschewe and anoyde leo
perdy by manes reason. Thus seme
they to do / which do nat as Salo
mon dyd abhorre the perill of beg
gynge: but rather do chuse a dout
full lypulge / preferringe it before the
certayne & sure. And to no purpose
serueth thercuse that they make / say
enge: we must trust bys good mens
almoſe. for on the fyrst beginnig of
the church / whan cristen men (as S.
Hierome witneseth) had moze cha
ryte

not of poore people.

ette than they haue now / such as were
most perfect and most holy: nat lyke
these poore holpons / trusted vpon
menes almose: but many tymes la-
boured for their lyuynge / lest they
shuld charge any man. Howe than
can such as refuse the certayne trust
to the vncertaine kyndes / especyally
this season whā cristen charite is so
colde / & holynes & deuotyō so for
decayed. Now are some other that
go a beggynge neither by cause of de-
uotion nor yet of nede / but to nourish
idlenesse / & to couer their iniquite.
These at these cōterfayted poore / &
bylured / nedy folke that lyue idely /
and vnder the cloke of beggynge /
they wylly hyde & shadow fluggar-
dy and al mische / to the great vndo-
inge of the comen welth. To suche
beggynge shulde be forbydden / that
they shulde nat turne the goodnesse
of good men into an euyl vse.

Duers

The maner of subuersion
Querlōge it were to expresse all the
fayson of beggynge / whiche onely
was the cause why artifcyers could
byre none to worke in their shoppes
why seruauntes and maydens dyd
withdawe theire seruyce from the
cittizens / puttynge all their hope &
confydence in the gaynes and lucre
of beggynge / as in sure rentes or
hyrloode: yea / & to that pointe was
it come / that whan they were ones
through idlenesse broughte to beg-
ginge / they wolde neuer leue it for
no warnynge nor counsell. But as
the sope in the myer they continually
depyted in it: In somoch that they
wolde nat desyre to chaunge their
miserie euen with the riche mennes
estate. Fynally they ranne so farre
into vyce and abhominacion that
they ponge sorte (whō nature ordey-
ned to vertue) the euill taught pa-
rentes did worse bringe vyce in the
noughty

of poore people.

noughty crafte of begginge / in whiche
che euen from their infancye / the
yongous lerne to cast away honest
shamefastnesse / and take all lewde
boldnesse / and with widdering idle
nesse souked in all sluggishnes / and
so bled them to piking / lyeng / and
bragginge: bryefly to take occasyon
of all vices well nere: for yowth re-
ceyuech nothinge so redily as disho-
nestye / and agayne / nothinge is so
harde to beleste / for it is very harde
to pull any man from such vices / as
by longe tyme are touned in a maner
into nature.

Choze men lyke fatherlesse chyldre
be holpen with dilygent ouersyght
and prouidence of publyke tutours
and gouernours.

It is playne that a great part
of poore men can so litell skille
to compasse a greate matter / as haue

to

The maner of subuention
fo: by self prouidence / that they can by
no meanes prouyde fo: them selfe /
and loke fo: their owne profyte / nat
gette their owne sparynge / nat spen-
de it mesurablye as they ought to
do: but manye tymes waste it in
noughty vyle. For this defaute is
comen almoste to all beggers / that
they know no sparynge vntyll they
be bypuen to it. All their stude is
fo: their belyes and mouthes / no-
thinge fo: sparynge. And therfore
manye tymes they hunger harde and
soze. Of all greues they can worst
away with hungre / & pleasure they
vyle all in riote. They neither be con-
tent with want no: yet with plenty
without care of to morowe they
lyue after their pleasure withoute
consyderation / withoute any wis-
dome. Suche thinges as be passed
they remembre nat: & suche as be to
come they loke nat fo:. Their owne
gers

of poore people.

Yet they cast away / other meynes
they gredeley despise. All they waste
and spende prodigally / nothing kee-
pyng for them selfe against the ty-
me to come. As so wyse as Antea
otherwyse called Dismares that ge-
ther in some whet of to lyue in win-
ter. Andes therfore must we bothe
haue pyte vpon & helpe these folkes /
feinge that they be in worse condi-
tyon than fatherlesse chyldren / desti-
tute of all conforste / cast awayes of
the worlde / and as it were certayne
Ghostes of deade men / cryenge for
good meynes helpe. Oh / very and
sight poore folkes / bothe by name
and also in dede / all hangynge on
other men / whose lyfe & helth lyeth
all in other mens handes. These are
they therfore whom we shuld helpe
and who god hath lefte amonge vs
to exercyse þe wrokes of vertue vpon.
These are they whom god wolde
we

The manner of subuersion

we shuld loke vnto / & seinge that for
ignorance they can nat loke to them
selues. Oh piteous folkes / and su-
erly woorthy / vpon whom we shulde
shewe ppyte / and whome we shulde
releue and conforzte with oure bene-
fyce. And in whome we shulde
nat dyspyse the same nature / whiche
the maker of all thynges was con-
tente to take / as his owne. Trewly
these whom we take nothyng for /
are our owne brythen / for they haue
all one father with vs in heuen / and
membres with vs of one body / que-
rned wth one spirite / redemed with
one bloude of Christe / regenerat of
one springe / professed to the same sa-
cramentes that we are / gransfshed
with the same gyftes. Why than (a
lacke for ppytie) do we passe by their
herry syghinges with deafe eare.
Why doo we with eyes more than
blered passe by their leue and syon
ben

ken hymmes for hunger haupng no
 compasson! as though we had no
 thyng to do with theym. And thus
 suffre them dayly to consume a dyt
 through hunger / thyrt / and naked
 nesse / and that by our defeaute: wher
 fore serueth that sayenge. ¶ To the
 as leste the poore man / to the father
 lesse shalte thou be helper. ¶ What
 doth holpe scripture more often re
 peate and bete in to vs / than that we
 shulde vse mercy / that we shulde re
 membre the poore / that we shulde
 releue the decayed / and pull into the
 right way suche as be in errour. ¶
 If we do nat this / surely their by
 res shall be trypited as well a more
 to vs than to theym. ¶ Therfore it is
 both semynge and expedyente that
 some men be appoynted (as we se
 done to pupilles) to loke vnto them /
 and to socoure their necessyties / that
 they be eased frome the weyghte of
 their

The manner of subuention
theire miseries: they maye fele lesse
payne than they did before. For it
be reason that a gentelmans chyld
shulde haue a tutour or reuerſer ap
pointed to loke to him. yea / and
brute bestes haue keepers / as the she
pe a shepherde / the ſteal a netheerd
and ſo of other. Why I praye you
do theſe needy folkes (that as men as
well as we) alone of all other wan
der by and downe without tutour
or keeper: doubtlesse for as moche as
they haue no pryuate ouerſeers to
loke vnto them / it is neceſſary that
there be ordeyned a comen prouiſyō
for them / leſt if they be nat looked to
but be thus diſpyſed: they conſume
and be loſte / whō (if we knew what
brotherly charytie requyrez) we
ought nat onely to eaſe of their cala
mie / but alſo to preſerue that they
shulde fele no greefe / for though that
pouerty be acompanyed with many
incom

of poore people.

incōmodyties / yet a great parte of
them is taken away by subuentyon
whan one helpeth oꝛ conforteth ano
ther. And bycause that no man alo
ne hath so great wytte / noꝛ so great
substance that he is able to do thys
thyng: therfore it was nedefull to
haue manye mennes helpe / whiche
lyke comen tutours shall oꝛdeyn &
rule the comen benefyte of the cytte
by the hole voyces and comen agre
ment of the same.

By thempersours cōmaundemēt
balyaunt beggers shulde be banys
shed the realme.

Bycause that the canon lawes
do determine that almes shul
de be giuen to feble and weake per
sones / to suche as are broken with
sybernes oꝛ foꝛgone in yeres / and to
them that throughe impotēcy be nat
able

The manner of subuentyon
able to get their lyuynge: and seeing
also that the same lawes taken those
hole and stronge persones that take
a lynes as theues and robbers: ther-
fore the most gentle emperour/ folo-
wynge the Canoncall decrees for
the ease of his people/ hath ordey-
ned these stoute beggers (for the hor-
rible offences that they many times
do committe) to be banysshed hye
realme: that by that meanes/ whan
they had no lenger lycence to begge
his people shulde be in more quyet/
and the deuotyon & almose of good
men shulde be the more large and
plentyful among them/ & were neddy
in very dede. Nowbeit / bytherto
men haue lytell looked on this thyng
and the matter hath ben slepte ouer/
moch/ peraduenture through the ne-
gligence of them that haue the swer-
re to fere malefactours/ and to pre-
serue good men. For there is no man
almost

no of pooze people.

almost (what the cause is I can nat
tell) that maketh any iquisition of
the beggers lyuing few men correct
their defautes / they lette them passe
as though they wer vnworthy to be
loked vpon : whom whan they do
punishe / other whyles they do put
them felde somtyme in great parell/
and wyne or get no maner profyte
by it. But for as moche as that the
emperours comaundemente semed
nat suffyciente to take awaye all the
defautes of all beggers / bycause yf
it concerneth stronge beggers only
therfore yf the comē errours & folies
of other might also be taken awaye
it was expediente to make other
ordynaunces / by which as by
rayles and barres suche as
were harmful & noughty
might be kepte from
pride and wantonnesse.

C

De

The maner of subuētyon

Of the foure prefectes and ouer-
seers of poore folkes / ordeyned by the
rightwise senate for the comen pfect

As moche as y these offyce
of a Senate is this / nat only
to preserue the comodities of their
comen welthe / but also to make it
more cycher and goodlyer : therfore
to the comen prosyts of our cyte / we
haue thought it good to prouide for
our poore people / which with their
hurtfull beggynge / nat onely with
euyl maners / but also with the other
grefes did hurt our publyke welth.
And seynge that for our other busy-
nesse / we our selues can nat attende
it / left by the reason thereof the thing
shulde go the lesse forwarde / we ha-
ue deuyd / nat without wyse counsell
and our aduysment / and also good
reason to chuse by our comen assen-
tes / foure of the richest of our Cyte /
men

not of poore people.

men of good name and fame / and
such as are known to be trusty / and
of good lyfe / to whom by our aucto-
ryte / we haue comytted the dyligē
executyon of al suche thinges as be-
longe to the administratiō and ouer-
syght of poore folkes in euery behalfe.

¶ What officers be comytted to
the prestes of the poore.

First of all they shalbe lyke co-
men parentes to the poore of
our cyte / and bere towardes theym
such fatherly fauour as they shulde
do to theire adoptyue chyldren (for
so ar they in very dede) prouyding
for them meate / drinke / & clothyng
and other necessaryes as nede shall
requyre with measure and indyffe-
rence / so that euery one hauinge suf-
ficients to mayntayne nature : nat-
one in all the cyte besene to go a beg-
ginge

The maner of subuention
gyng. Quertthis / they shal warne
these recheles idle and wpld wande
rers / that do good neither to theym
selfe nor to other / and whiche were
wonte to wast the frutes of the erth
that they tourne to a better orde / &
lyue more temperantly / & that they
subdue and holde vnder the ticke
lyng of pleasure with the exercyse
of sparyng. They must also shewe
them ofte and many tymes / that no
thyng belongeth to poore men so
much / as to lyue temperantlye and
honestly. Besydesforth / these glut
tons that haue neither cōsideration
nor wit / nor care nat for their owne
busynes but spende al casshly / must
be tolde that they take hede to their
owne housholde. For no charme is
there more strōge thā good exhorta
cion / for prouoketh & pricketh such
as knowe their defautes to tourne
many tymes & to amende. To this
also

1101 of poore people.

also must these prefectes loke inelpe
euell / that yonge men (euerie one ac
cordingly as his nature is) either
be set to scole where they may lerne
both to knowe christ and also good
lernynge / or if their wytte wyll nat
serue them therunto / than appointe
and set them to handy craftes where
they maye lerne one occupatyon or
other / by the whiche they may be a
ble to get their lyuige all the dayes
of their lyues after. Of this thinge
shall ryse two commodyties / wynt
nyng & gettynge to the yonge men
by their dylgence and labour / and
to our cytie gret glozy / for that they
suffre no idlenesse to be amōge the.
Xenophon telleth very wysely / that
the chiefe hope of a publyke welthe
consisteth & is in honest bringynge
up of chyldren / and that it maketh
no small mater with what maners
and craftes they be brought up.

Truly

The maner of subuention

Truely it is a greater thing and a better to be well taught / than to be well bozne. Moreover these vn taught olde felowes / worne & spent in noughtynes / whiche haue spent their youth vngreatously in errorres and blindnesse / must be holpen and counselled to come to the right path of vertue. And yonge folkes that are corrupted through euill fellowship & company / that haue and vse noughtye places / tospunge bothe their money & soules : the prefectes must so handle / that they shall haue no lust after to kepe company with vnchristes. These stronge & lustye beggers also which haue no luste to worke for their lyuinges / they shall compell to handy workes / lest to y hurte bothe of the selues and also of the comen welth / they synfully nourishe their perniçious idlenesse of good mennes almose / and so take profyte

no) of poore people. in 30
profyte of other mennes laboure.
Finally it shall belonge to their of-
fice to admonishe the ralshe & bur-
rulye folkes with good reason and
counsell / & such as wyll nat be obe-
dyent to correcte theym mesurable
with frendshipp of iustyce (so as mete
is) lest without correctiō they waxe
and growe worse. For iudges and
lawes in Cyties were ordeyned for
nothynge els but that such as dyd a
myse / shulde be punished accord-
dyng to iustyce.

Of the open settinge of these pre-
fectes to here / entreate / and deter-
myne poore mennes causes.

As that they may the better
contente many mennes myn-
des / it shalbe conuenient that twise
in every weke / they mete and fyte
together in a house that every man
maye be sufficed to passe throughe.

And

The maner of subuention

**And there to entreate openly poore
mens causes/ where they shall gent
ly/ and without any sorowe or gram
countenaunce / receyue all that may
ke complaintes either iustly & trulp
ozels iniustly and vntrewly/ and also
the maner of their complaintes/ so
that none be he neuer so frowarde
departe thens without conforzte and
ease / no: as nere as reason wyl suff
re excepte he haue his purpose.**

**It is surely a goodlye and a lauda
ble thinge for great and noble men
to be occupied in such comen busy
nesse/ whiche shulde nat therfore be
lothed/ bicause ther be only the hom
lye and lowe matters of poore men
loked on: but rather at somothe the
more to be esteemed and wayed / for
that that suche labours are taken &
executed onely for the loue of god /
without any gayne/ wyngynge / or
tempozall rewarde. Poore men no
doute**

of poore people.

Doute at members of the cyte as wel
as cyche / and they shulde be looked
vpon a great dele the more / for that
they haue more neede thā other. and
for that the poore mēnes profyt may
the better be furthered without con
tencion / and all thinges be done by
the wyse aduise and auctorite of
many men : Yt is thought lawfull
and conueniente that the curates of
chirches and also other prechers / ye
and also all of the clergie / which we
call spiritualte (to whom chesely
is committed the cure of poore men)
shold be exhorted and called to this
comen syttinge / that so the comen
cause of the poore maye be furthered
by the comen helpe both of the spūal
and of the temporall. For thadui
ses of many wyse men ioyned togy
ther / helpe very moche to open and
make playne doutfull maters / and
are very necessary to compasse and
conuey

The manner of subuersion
cometh harde and high busynesses
so that one man alone perceyuethe all.
Wherefore properly writteth the phi-
losopher in the thirde of the polityk.
Two sayd he at better than one.

¶ Of the subprefectes & vnder offi-
cers ordeyned to loke to þe poore.

¶ That this harde busynes this
begon may the better & moe
re diligently be hadled / we thoust
it needfull that these prefectes chuse
unto them to helpe this mater / of e-
very parisshe suche foure as longe
haue bled to loke to poore men / and
to distrybute almose / and suche as
both at mete for the volume and al-
so haue a greate sele and desyre to
helpe poore folkes. Whan these were
cholen / their offyce was appoynted
to them by the prefectes to visyte the
poore houses / shoppes / & cotages of
the

now of poore people.

the poore & neddyons / & to marke su
rely whete / what / and howe moche
helpe every one neded. Yea / & ouer
this by certayne tokens & coniectu
res to get the knowlege of their con
dition / their helth / their homly and
secrete grefes / their maners / & (as
nere as can be) their merytes / & to
write these in booke or tables orde
ned for the same purpose. And at a
day assigned / to present the some of
the thinge to the chiefe prefectes of the
poore.

Of the reduction of the subordi
nate prefectes office.

These men doinge their office
dyligently / anon serched out
all thinges / in so moche that whan
they were asked what nombre of poore
folkes were in the cyte / they answe
red that the nombre was moch mo
re than coulde be with ease main
tained & provided for. And therefore
to su

The manner of subuentyon
to susteyne them / it was ordeined to ordeyne
a comen thesaurer by the cur
lers & Senate / and that might thus
easily be brought to passe.

¶ By what waies this money shul
be collected and gathered.

The poore mennes collectours
euery man in his parische or
nes in the weke shall go to euery
mannes house to aske alms for the
poore. Lyke wyse vpon holydayes
chefe lyturgie tyme / they shal de
scrybe of euery man his deuoty on to
helpe the poore men. Besydes this
in euery churche (after the olde ma
ner) shal be fet a boxe wher in euery
man shall put pruely what he wyll.
And it shall nat a lytell helpe to the
encrease of this sayde subspy to
be gathered for the poore / if the cur
ates and comen prechers do put to
their

110 of pooze people.

theire helpe and counsell to the same
as well in open sermons/ as in pri-
uate comunicatyon. In as moche
as their lyuely voyce hath more effi-
cacitie/ strength/ and credence/ than
the syghinges and sobbynges of a
thousande complayntes of the poze
men/ and dothe more good than the
heuy and pytuousse out cryes of the
wretched bodyes. Also it shulde hel-
pe well this thinge / if that parte of
almose that cometh of comen doles
and generall festes/ and the resydue
of goodes nat bequethed but lefte to
an vncertayne vse/ were put into the
comen boxe for pooze men/ all othe-
r partes beyng faithfully bestowed
acco:rdynge to the ordynance & wyll
of the founders.

Cōmaundemēt that pooze men
shall kepe at home/ and natte come
wandringe aboute.

By

The maner of subuention

BY these meanes/whan some of
the money was ones gotte by
the peoples/fre and redy lyberalite
in this behalfe/as was thoughte
nough to begynne this ordynauce
and was able to helpe the present ne
cessyte of the pooze folkes: than this
decree was promulgate & proclaymed
by the cryer. We the Senatours
and alderme of this cyte by the auc
torite that we haue in ordering the
comen welth / ordeyne & commaunde
(suche is oure maner of spekyng)
that the comen pooze folkes of this
our cyte/ from henceforth leue open
beggynges/ and also kepe their chyld
dren from the same. And that they
be paciently contented to be prouy
ded for at home without their labor
and to haue meat/drynke/ & clothes/
as nedes shall requyre / by mete and
honest offycers ordeyned for y^e same
purpose by oure comen agreemente.

If

not of pooze people.
If they wyl nat thus / than let the
nat thinke but to be punished after
their deseruynge.

What thinge caused this newe
lawe to be named.

Excepte that euyl maners and
vices by hepes had growen
amonge the pooze folkes / this ap-
poyntment & orde of lyuynge were
in bayne and shulde nothyng haue
neded / which was found as an hol-
some p̄seruatyue to pull awaye &
to hele the pooze mennes diseases.
For in asmoch as euerywhere these
idle and stronge beggers withoute
any labour dyd lyue at their pleas-
sure in slouth & idleness to the hy-
derance of many folkes lyke bry-
fyttable draues / letynge other mens
meate / euert wanderynge / euert in-
stable / without checke or controule of
any man / without shame / without
correcti-

The maner of subuention
correction rōkinge at their pleasure
where they wold thinke that it wer
lauful for them to do what they lyst
and such as they had noughtily got
ten/ worse spende in some synfull vs
se/ either at dyse or banketyng / or
in Drunkenship and other byces nat
to be named. For these thinges rea
ly was this lawe inuented that shul
de stoppe those errours/ and shulde
redue and bringe these vntyftes
from idlenesse to labour/ from plea
sure to pꝛofyte / from wastynge to
sparynge/ from wylde beggynge to
well ordred luyng. For fortunate
therfore is this our polycie/ whiche
lyke other lawes of men beganne of
cruell maners.

¶ How the shamefaced folkes shul
be be looked to.

EOr as moche as we se many
so naturally abashed & ferful
that they wyl rather hide their nede
than

no of poore people

than disclose and open it/lyninge as
home hardly and scantly: for their
cause it is decreed: y these secretes
preyue beyonds shalbe serched out/ &
such shalbe vilyted as at a shamed
to be sene/ & to them shalbe gyuen y
at abashed to take any thig. Yea/ &
men shall go to their houses/ which
dare nether speke to vs nor come to
our gates. For we thike it nat best
to tary tyll they with losse of that ho
nest shames be driven to shewe
their owne indygence & nede. But
pruely and betymes they muste be
holpen/ lest by our neglygence they
be lost/whom carefull charyts bynd
beth vs to helpe. for by no meanes
can a man be thought a fauourer of
mercy/ no/ nat a right christian/ ex
cepte he perceiue & fele other mēnes
troubles to greue hi as moch as his
owne/ for than shall christen charite
wytnesse/ that we ar members of one

The maner of subuencion
body and heed. If one of vs be euer
redy to helpe and ease anothers an-
guythe and distresse.

Of other succoure for the poore
in necessitie.

Besides all this/ it shalbe law-
full for oure poore folkes (as
euery ones mynde shal serue him)
to go vnto anye honest men / spe-
cially to these comen officers / to the
curates / to the preachers / & to their
lounge neybour / and shewe them
their necessities / that whan the con-
dicion of their householde and their
penury is ones knowen / it maye be
shewed forth to the prefectes. And
they ones perceyving the same shal
by and by loke for / and spedely pro-
vyde suche thinge as shal apper-
tayne to the subuencion of the poore
men / so that they maye haue meate
before honger cometh / that alms be
soner gyven than carefully asked / &
good that

of poore people.

that necessity (whiche many tymes
brineth to dishonesty) be prevented
with succoure in tyme. It is a late
benefyte / yea / scarce a benefyte that
is done to a man in necessity.

¶ Howe open beggynge maye be
taken awaye.

Now withstandinge that it hath
ben many tymes attempted
and assayed with many wayes and
good lawes to bringe the poore me
to a maner of more honest lyuynge /
yet it coulde nat be brought to pas
but all the labour was lost / & all the
study came to none effect vntill by
remedys of subuention they came to
puttinge downe & takynge awaye of
this beggynge. But nowe through
the goodnesse of god / & the libe-
ralitye of deuoute peple / the necessities of
me are sufficiently prouyded for / by
reson wherof that beggige shal doze
to doze / the synke & puddell of many

The maner of subvention
byces maye also by honett meanes
be taken away / for by suche meanes
as (it maye be prouyded that no mā
shal haue nede: by the same meanes
also maye it be brought to passe that
no man shall begge. If it be nedful
to loke & prouyde that none be wret
ches in dede: why shulde it nat be
also nedefull to prouyde that none
by beggyng maye seme wretches.
If only necessite (as Seneca saith)
compelleth the nedy to begge / and
if ther be no greater cause to begge
than lacke or want / why shulde it be
vntreasonable that the poore folkes /
whan they be prouyded for all their
lyfe / shulde be restrayned from this
infamye of open beggyng by the
lawes of the cyte. What meaneth it
that men shulde haue no nede / & yet
daily as false wretches shuld besyde
ryche mennes houses / daily walke
bp and downe in the stretes vnder
pretence

no of poore people. 20

pretence of pouertie / lyke as suche
as had no lyuynge / that by euery
lyng / they might be euer takynge
and euer labourynge to haue more
than theye shal requyre. Certeinly
it smelleth of knauery / yea / & it is
playne pilkynge to aske that surde-
ly of other men / that a man may sit
at home without labour or rebu-
se. A poore man shulde after his de-
gre (which is small and lytell) be co-
ntented with lytell : for (wytnessynge
saynte Gregorie) it is a great pride
to aske beyonde the boundes of nee-
de / and surely that that is gotten ei-
ther by fayned pouertie / or by coun-
teyfayned holpnesse / is craftely stol-
len. It shulde therfore be best to fol-
low the sobrenesse and discretion of
the holy poore men / whiche at Hieru-
salem in the begynninge of the chur-
che after they were conuerted to the
faith lyued contented with the almost
nothing that

The maner of subuention
that was gyuen them: neither com-
nyuge nor begginge any where (but
sarpenge at home) and quyetly with
thankes giuyng apply themselves
to prayer and contemplation.

¶ Amonge the paynyms beggyn-
g was nat wonte to be allowed.

¶ Ycause that beggers lyued a
flouthfull and an idle lyfe to
their owne hurte and other mennes
also / the polyticall orators therfore
suged all maner beggers to be put
out of his commune weale / that there
shuld be as fewe idle folkes in it as
might be. The Athenians also
whom all the worlde esteemed very
wise / dyde so prouyde for their cy-
tie / that neither begger nor yet any
other vnprofytable felowe shulde
ones entre into it. The rulers also
of Athens had made such purueys
since

of poore people. /
since for their cytizens / that they
might nat be suffered to begge any
where. Howeouer the Romayn peo-
ple was wate that no begger shuld
be sene anywhere in the cyte. Besy-
des all this / the Jewes by Moyses
lawe were compelled so to haue re-
garde and respecte vnto the poore /
that they might nat be durt to beg-
ge to the rebuke of their lawe. For
thus it is witten. Amonge you
shalbe neither begger nor nedye.
What thinge than can let / but that
that thyng maye be done amonge
christen men whiche we se so moche
comaunded aminges the gentyles.

Amonge christyanes beggynge
of cytizens may lausfully be restray-
ned by lawes.

That the lycence of comē beg-
gynge may be restrained by
Civile lawes playnly declareth the
excellent

The maner of subuersion
excellent diuine and without doute
right singuler learned man maister
John Walsay which in the chapter
of almose saith thus. If a prince or
a countynalle ordeyne that there be
no begger in the countrey (so that
there be a prouisioun made for impo-
tente persones) it is done very well
if none other wyse than may lawfully
be done. So also dothe the bisshop
deuocioner which founde a crafte
for hole and ströge men which they
might exercise and vse to gette their
liuynge with. And such as are brou-
ghten sore with syknes or with
olde age and lacke strength to
labour he kepeth of
almose. And they paye
tary at home prayenge
for other.

An accompte of the money must
be made & yelded by the occuppers.

Because

not of poore people.

By cause that the occuppynge
of other mennes money (as ma
ny tymes had in suspition) & seinge
that many by it haue ben daunted
and lyke to haue lost their good na
me: therefore lest the prefectes and
other occuppers mighte be blamed
byfamed and misreported amonge
the people / I thought that they shoulde
natteuly. It is well and wisely pro
uved by the senat (whiche is in the
cyte lyke as the soule in the bodye)
that accomptes shalbe made ones or
twyse openly before the rulers and
heed officers attymes certayne / of
all the money as well gathered as
bestowed vpon the poore: that is to
wytte / one accompte to be made by
the prefectes euery halfe yere / an o
ther by the subprefectes euery mo
neth openly before audytours law
fully appointed for the same purpo
se / in suche maner as they vse to ac
counte

The maner of subuention
compte of comen rentes appertey-
nyng to a cyte oz to a p[ri]nce. God for
byd therfore that any man shuld vn-
advisedly rebuke oz dysfame suche
men as loke for a comen welthe / sea-
ginge that themp[er]ours maiesty put
oth[er] them many tymes in trust / with
moch more weighty maters / as the
ord[er] of a comen welthe / oz the rule
of an hole towne.

That credence shulde nat lyghtly
be gyuen to falle accusers.

As moche as it is vnreson-
able to thike euyl in a good
thinge / and also bycause it is a re-
buke and shame to haue a worse or
pympion of our neighboure than we
wolde shulde be had of vs amōges
other / therfore we despyze hertely all
men that they wyll gyue no lyghte
credence to such accusers that blow
abrode

of poore people.

abode amonge the people byer-
tayne tales for certayne lyes in stead
of truth of the deiers of the almose
but let men folowe themperour Ale-
xandre / which gaue one of his ea-
res to the accuser / and the other to
the defendante / meanyng by that
that he wolde here both their causes
left by lyght credence or ouer redye
belefe he might be discepued.

E Nowe bothe strangers and
also abydyng poore men
shall be holpen.

Synge that god approued na-
thinge moze than kyndnesse to
wardes our neighbour / for he y loueth
his neighbour fulfylleth the lawe: ther-
fore we thike that pite shuld be stret-
ched to all poore peple on euery syde
but yet in such maner that the ordre
of cha-

The manner of subuentyon
of that piteuous: we preferre our
citizens whose persons and maners
we knowe before straingers with
whom we haue none acquaintance
for we are thorowly bounde to regard
the poore / because they be members
with vs of one politick body. And
notwyllynglytely vs but that we wold
we be as ready to helpe all. Haue only
that our substance is lame enough
to succoure perfectly the nede of our
owne poore folk: much lesse it is able
to supplye the necessities of all men.

nam 31004 3pnyqyda ois

¶ Howe straingers and wanderers
shalbe intreated in the cyte / according
as necessity requyret

¶ As much as we knowe that
straingers ought in no wise
to be forgotten: we are contented that
the shypp and occasyon shall fortaune
to come by wher he is receyued into the
cytie /

no of poore people
cite / but nat after the olde wonte
openly beggyng in stretes & lanes
lest if there were place so giuen to
the olde lewde libertie / all our pur
pose and ordynance shulde be dis
solved and broken. We gyue ther
fore to every strange poore man so
moche as his necessitie requyeth &
our substance wyl suffice vs / that is
to saye / bynde to the that passe by.
For suche as ar weeped we proude
meate and drinke and beddes / and
other necessaryes in comen hospy
talles. And suche as be sicke / & by
the reason of synnelle haue nat str
gthe suffyciente to performe theire
iourney / we entreate fauourablye /
confortynge & refreshinge them. ii.
iii. or. iiii. dayes / or somtyme lon
ger / tyll they were stronge & be able
to performe theire begon byages.
¶ In what cause strangers shalbe
admytted to dwell with in the cite.
¶ Those

The manner of subuention

Those strangers which onely
for the tennente take almose/
come with a great flocke of children
to inhabyt our cytie: we do nat re-
ceyue excepte some necessary cause/
or some great pytuousse mischaunce
(suche as happen by warre/ by ship
wreake/ by burninge/ or by some o-
ther suche perrell) do prouoke vs to
receiue them into the nombze of our
poore folkes. And of these we take
no gretter nombze than once comen
purse is able to mayntayne. For we
thinke that there shuld nat be requi-
red more of vs than we maye / least
whyles after an vndyscrete facyon
we go aboute to extende our almose
vpon all indyfferently / at the laste
we bringe our selues to this poynte
that we shall nat be of power to hel-
pe neither our owne nor strangers
nother. For lyke as no one place in
the worlde is able to receyue a con-
tayne

of poore people.
sayne all poore men: So is ther no
comen chest any where that is able
to sustayne them all.

No house shall be letten to anye
straunger / without the consente of
the Senate.

Fetfore we haue decreed
by an open commaundement / that non of our
cittyzens presume to let
any house to a stranger
without our knowlege & consente
for els by the dayly encrease of poore
folkes / gretter charge might grow
vnto vs than we were able to bere /
Other cittytes haue their comen hos-
pytalles wher they may kepe their
poore men / they haue also almes of
comen doles / pea / and dayly priuat
almes / they haue also yerely socour
bequethed by wyll: It is mete ther-
fore

The maner of subuentyon
thre that they haue some poore folke
vpon whom they maye shewe their
beneficence & charite / lest we might
seme as though we wanted to call
beggars vnto vs / and also to take
from other men occasion of exerceyse
of deuotiō wherof we haue inough.

Of the benefytes that the poore
men of our cytie fele by this comen
subuentyon.

Nowe it semeth mete to tell of
the pleruous encrease of good
orde and manyfolde benefytes that
haue happened to the poore nowe
these fyue yeres & more by the mea-
nes of this prouisiō. Firste suche
as somtyme were very hardely be-
stad both in body and mynde / being
pituously arayed with hunger / thir-
ste / rayne / colde / sores / synnyng
sychnesses / sadnesse / heynnesse / or
whiche

which otherwaie afflicted were sick
 bynge somtyme on the grownde /
 forsomuche as the same withoute any
 doghde / thankfull helper or frendes
 aboute beinge / summentimely proupe
 and for / not only to their necessitie
 as to be able both wayes. Such
 also as many times withoute any
 doghde / great trouble / and hea-
 lunges / no distraction / now through
 the helpe of these prefectes as stated
 in a certayne wape. The poore
 men taken from the byttee a coute
 craft of beggynge are appoynted to
 an euery wape and haue assigned
 vnto them a matter to teche theym
 suche craft and occupation as they
 are able to / and as their wittes will
 serue them. And lykewyse the poore
 women lesse in toleraunce they shalbe
 borne fluggerde / euery one as they
 maye awaye haue one occupatyon /
 as to be serues to the Citizens / to
 20394

E

oress

[illegible]

no be pody people.

ly gente laboures can nat perfoyme
Children which be call forth / whome
often tynes the paterne unkyndnes
fynally forsaketh / the comen kynd
ness of the cytle many tymes recey
ueth / especially when the cause is so
reasonable / that it is worthy to ha
ue help and radoune. For it might
happen / that (except we were mad
de) by ouer moche kyndnesse / euyl
men might take occasion of vngou
ernesse / and so shulde we (as men
saye) lape a pylowe vnder their feet
nes. In vnderletty and prodigality
we powde forth out by vialynesse
her wheter. But nowe to comen to
our way / out of which we are soma
what swarned / suche as comytans
without regarde / either of persons
place / or tyme / dyd with thes vlad
medlynge trouble vnrerely both
thurches & market / and also let god
des scrupre / now renewed spially

2408A

E. ii. and

The maner of subuersion
and taughte better maners haue in
great reuerence and loue both churches
and sayntes. Finally that comen
sorte of beggers that longe haue
ben forgotten/ and dyspresed loth
some to all and mocked of all men:
yea/ scarcely taken for men. I will
nat saye for chyldren men: nowe is
brought into a determinate maner
of lyvinge / & is almost in as good
condicion as the ryche men be.

Shortly so many as fele the benefyte
of this subuersion as promysed
to honour god/ to receyue the sacramentes
and to lyue honestly. These
and many mo other comodities do
come of this our polycy / of whiche
(as Salust sayth of Cartage) better
is it to saye nat one worde than
to speke to fewe.

¶ Of the nombre of comodities
that groweth to the Cytysens by reason
of this polycpe.

¶ This

¶ 11

¶ Nowe

no) of poore people.

Nowe that we at the lest way
summarily reherse som com-
modityes of the Cytyzens fele by the
meanes of this polycy. fpyll (which
is pleasant to tell) beggary/beggerys
and beggynge / these thre greues of
the worlde rule nat nowe in the cyte
as they dyd before. Paralytes poze
men smell fowles / which to the great
hurte of the comen welth dyd abuse
good mennes lyberalite now dysa-
poynted of the wynnyng that they
had by beggynge are brought to a
quyet and sobre lpyng. Such as
bled to bere about in the cytie coun-
terfeyte wytynges of some fayned
losse / gettyng money so by crafte &
discepte / nowe feryng the eyes and
handes of the pfectes and serchers
disceyue nat the Cytyzens so ofte as
they were wonte to do. Suche as
were made lame with slouthfulnes/
ozels stronge enough / that somtyme
founde

The manner of subuention
founde them selfe with beggynge &
to refused to labour with their han-
des / nowe begynge forbydden beg-
gynge tourne agayne to worke in
shoppes and to profitable labour /
puttynge no longer trust in beggig
supplid idlenesse is changed in good
busynesse / craftes mennes shoppes
nowe are better furnished / euery ma-
n is fully occupied : such as were nat
ashamed to gather grasse of other
mennes substance and swete : nowe
better mynded almost fynde the selfe
with their owne labour. They that
had delyste to waste all that they had
at tables / dyse / & dronkenhapp. (I
wyl name no worse) nowe studie
to thriue / & get good at home with
sparyng / & from home with labour /
they haue now forgottē the crafte to
lyue of other mens cost. Now pro-
uision is founde for the quyetnesse &
chastenes of good men. The riche
admirat
mennes

no of poble people in al

whiche houses are not haunted with
these idle Parasites. The doles are
not knocked the paces are not filled
with beggars being long. The shops
are not robbed the almes clothes
are not stolen: cupill mē do les haue
good mē for mē at supper: neither
for many myshettes: ne yet so many
butrages & wronges done. almes
is not wronge out by violence: the
simple people is not discoupled by
craft and falshe doings man taketh the
Chyres benholle from the weakest
ones: No shamelesse felows in
churche & elsewhere that in a poulter
good mē. No one beggith the pore
speke not but nat ought lest they
belide for the benefite to be helpe
quotes that wold be the best: at the
casualty of such suspition is taken a
whip/crige that mē know wel p such
as is giuen is nat abused but spēt in
good uses. Churches/chappels and
ymin

oratores

The manner of subuention
exalteth beprats for goddes ser-
uice / boyded clerely of the confu-
syon / and craunge wordes of beg-
gers or no we reioyced vnto in splere
peace and quyetnesse : oure prayers
to god are nat dystrurbed with any
noyse or crynge or other conuincuous
busynesses. At gates alfor church
porches the dysfigured syghes of
these bysured poe men are nat now
sene / all tounge a frouny and con-
nyng with matter / in the bygh to
loke on / and euill smellunge to the
nose / and ouer that to some tender
stomakes lothsome : Dur this the
comen welch hath now leffe hurte
and leffe corruption / that for many
fore folkes he gone the welch of the
citty is now more safe : The con-
tagious folkes are by the pyn selfe /
whose infection oftentimes pryncely
creppunge as a canker hath caused
moche deeth in the people / hath yet
many

not of p[ro]d[ig]e people: and

many in trope of lyf[er] p[er]a[nd] and
hath lesse in manye inchrable dep[re]-
sion of their pop[ul]on. Those that are
sickly and weake folkes are holpen by
physicions and surgions; that whā
they be ones restored to their olde
helt[h] they maye be able to endure
labour / and to gette their lyfynge
so suche as at b[re]ast / such as hand
the stone / such as are diseased / their
faces or otherwys geuened as made
hole of the romen coste and chatge
and that great. So now is almes
more plentiful than it was before
by the reason that beinge well be-
stowed / it bringeth with it selfe quā-
tity of counsell and helpe where ne-
de is: it putteth also men in a surer
of lyfynge / and prouoketh them to
goblynnes. And after this maner
as one good turne lyfynge another
is sower and of one good dede ma-
ny are reaped. All the almes is ge-
uyn

The manner of distribution
was to comyn that many therof may
take parte/ every one so much as shall
be enough for him. Nowe for al this
noway is letted to do good dedes/ &
but every man if he wyll may give
always privately to whom he lysteth
The people is called upon with of-
ten exhortations/ that every man ac-
cordinge to his state/ & as the tyme
requyeth sende unto the poore folk
bes their broken meates/ and such
as helpe at their dyners/ soupers/ &
and great festes/ especially to such
as are scholers and felles/ yong and let
them nat sende only the broken meates
but let them rather sende a meate
of a good maner for purpose to be
paynted for a prayr wille that so the: Un-
derstand chyliden maye lerne to the
fyrst/ and thus the poore richesdye
tell nettages/ and the good man of
the house/ and the good wyfe maye
remembre that the lord daye of their
man

neighb

not of poore people.

neighboures calamities muste be re-
lieved / not onely with alms / but al-
so with their presence in visytinge /
confortyng / helpyng / and in ex-
cusinge the dedes of pytie. For
the ryche men earnestlye fauoure the
poore because they are not troubled
as some tyme / whan onely almoste
compelled by importuntye they ge-
ue their alms. The poore men ac-
quayne loueth the ryche man as his
benefactoure of whom he hath his
lyuynge / and by whose ayde he is
holpen / him he thanketh for all that
he hath / to him he giveth manye
blessynges and good prayers as a
token of gratytude / and he reuer-
ereth them hertely and as liberally
as he can. For no moother cause dyd
nature mengle poore and ryche to-
gyther / but that poore men shulde
receyue benefytes of ryche men. And
yet

The manner of subuention

And the whye shuld take of god the
fruite of these benefytes? with moche
lustre and increase. Whereto shulde
we make many wordes? now is the
crosse of povertie moche more easie
to be borne / seing that no man (ex-
cept he refuse helpe) feleth famen or
any nede / response is so prouided
for / that no man nede to begge / so
that he wyll be content to take with-
out labour; as moche as is enoughe
for nature. Truly it is an euident
token of excellent godlynesse / when
the Chyche lyke a conch parent han-
deloth so her members: nay / not her
members only / but the members of
Christe / or rather Christe him selfe /
and so manifestly to home that they
be now where herde in hygge wapes /
nowher e sene in streets puttyng out
their handes to take almes. What
thinke ye is more besempnge than
toke a great parte of Christen men
euery

60 of poore people. 51
everywhere as page of every man
their almes / as though through an
impetie they were forgotten with
oute comforts / and with no helpe re-
leued in their necessity. But now
by the hygh prouidence of god / the
poore men is in better condycion as
great delectation for all man husely labour
to helpe him as one that is sente of
god / vpon whom every man maye
fynde mater and occasion to practise
vertue. These comodities of oure
polycy haue we here shewed the mo-
re at large that they may be the bet-
ter knowne: for the nature of a good
thinge is suche / that the greater it be
spred / the more comodite cometh of it.

How this policy may be pserued

Because that this polycy lea-
th other lawes of men is a gyde
towards godlynesse / therefore we

any thing

shulde

The manner of admission

Shulde take heed that it be not done
with impetuous and great chyn-
ges / whiche thinge shalde easily be
brought to passe this one waye is
to take simple men into companies of
scholarship for to take so nat aduise
to be dwell in house of the / for at
all tyme be deceyved both the mule
it selfe and also the con suld get the
more and more / And it were better
that ouer to be deceyved some / than
when they at ones admitted to take
so both them and other to paye and
haue for bynges / and so to bringe
from all and also they good order
advice in to vayne and decaie / and
we shulde nat haue so moche regard
de to the fewe euyls that shuld come
of the passage bute of a fewe / as
we shulde haue to the manye com-
modities that come to many of our
scholours by the meanes of this pro-
cedure. For (sayth the sapient Ma-
gistryne

[illegible]

The manner of subuention

And because all thyng that apperteyneth to the subuention of poore men are now in the cytye executed with diligent successe and faythfulnesse / and agreynge mynutes : we thought that (sayng) howe it hath ben alowed this fynde / and is accordynge to naturall equitye and also is approued by the comen consent of the multitude it shall not decaye but that standynge the charge of the people towarde poore folk it also shall stande sure & vniuersall. Some shalte shall stande if the poore holde their tongues / and the prechers continually speke and make meanes for them. And thus shall they also another mennes busynesse profyte the same. Thus shall they get fauour of god / and loue of the people : for as neither shall they do their offyce sufficientlye / ne yet can they suffice the longynge of the
ouers
deuout

of pooze people.

deuoute people tyll bendynge them
selfe hertely to this ordynance they
mayntayn the pooze mennes causes
exhortynge in their sermons all ry-
the men that with their habundaun-
ce they wyll supply the wante of the
nedryons. For what so euer we haue
superfluouse it serueth nat for vs /
but to bunge bp other / as it appe-
reth playnlye by an example of na-
ture / for lyke as the superfluytie of
nourishment / nature worketh to the
production and nourishyng of like
in kynde. So also of the superfluy-
tie of our goodes / good reason iu-
geth after the example of nature /
that pooze men lyke to
vs in kinde shuld
be nourished
and holpe.

That it is a very harde busynesse
to prouyde for pooze men.

f

we

The maner of subuencion

We perceyue wel that this comen offyce to prouyde for pooze men / is harder than men thinke / consyde ryng that it can nat be dewly executed without great dilygence / studye / and wysdome. And therfore by cause great commodytie cometh of it / it requyrezeth also great men / and such as mide more the comen welth than their owne profyte. Now this is nat spoken that any man shulde be a fraide to take vpon him this busynesse / but rather that they shulde befoze warned / that befoze they take vpon them so great a weyght / they take aduysse with good delyberatiō whether they be mete for it or nat. For it is nat so harde / but that throughe goddes goodnesse / and the lyberalyte of the people / it maye both be prosperously obserued & longe contynued withoute decaye. For it chaun

of pooze people.
chaunfeth many tymes that thinges
in the begynnge harde/ after longe
experpence at the last by contynuan
ce of time and by custome waxe and
become plesaunt.

Of frowarde pooze folkes.

Nowe must we somwhat spe
ke of frowarde pooze folkes
which lyke stiffe neckid rebuke this
law that interrupteth & letteth beg
gynge and compleyne/ as though
theire ryght were taken from them/
that they can nat haue lybertye to
begge / whiche whan they had in ty
mes past they dyd what they wolde
they wandzed at theire pleasure/ con
nyngge vp and downe / & rekeninge
nothynge vnlawfull for them. But
this is nat (as they thinke) lybertie
whan euery man may do as he lyst
but it is rather vnchastyt lycence/ by
which

The maner of subuention
which (as the poet Therence saith)
All we were worse / for true lyberte
is ruled by reason : which consyde-
reth nat / howe moch oꝝ what lybeth
but euer loketh what is conuenient
Therfoze if they wyll fall to reke-
nyng & consyder the thinge aright
they nede nat to compleyne / seynge
that they haue an honest lyuynge &
inough for nature : for though they
haue nat inough for their pleasure /
yet haue they to contente measure / &
suffycient to do their nedes / that is
to wytt : to fynde themself & to bryn-
ge bp theire chyldzen / in so moche
that ye may here many of them say
that they wolde nat euen despyze gret-
ter substaunce / but thanke god for
this lyberalte frely gauen to them
and are glad that beggynge is pro-
hibyted and forbydded.

The protestatyon of the Hypoc-
rytan rulers.

Here

of pooze people.

Here we protest/ that we haue
not taken this harde waye of
prouisyon/ bicause it shulde be losse
oz presudye to anye man / but that
saupnge the right of euery ordze/ e-
uery mans state & degre/ that parte
of our Cytie/ whiche hitherto hath
ben without ayde/ forgotten/ dispi-
sed & destytute of al helpe & confor-
te might be receyued into ordze & rule
of our cytie and be better regarded:
So that this parte also ones well
ordzed: the hole corps oz body of our
comen welth / which by goddes pro-
uidence we haue taken to gouerne
and beautisye/ whan it is ones per-
fytely hole in all membres/ and gar-
nished with lawfull and couenyent
ornamentes/ might so in good state
growe/ encrease/ and flourish/ wher
by god shulde the moze reuerently
be worshipped/ & the glozie of oure
Cytie perpetuallly renowmed: noz
we



The maner of subuention
we are nat mynded to be bounde so
straytly to these counsels that no pro-
fyte nor necessyrie shall cause vs to
leue the orde of these wordes: but
euer the purpose of this our institu-
tyon obserued (to our powre) whi-
che stādeth in an homely and quyet
subuentyon and helppnge for poore
men. If any reason or cause concey-
ued by the discrete aduise of lerned
men/ or compassed by the iugement
of great wyse men/ or any occasyon
of profyte or necessyrie shall moue &
perswade vs to adde / minyshe / or
chaunge any thinge: we wyl nat be
loth to omytte and let go one or two
circumstances / so that other for the
either more profytable for vs or bet-
ter for the poore folkes aduantage be
supplied and put in their stede.

¶ Finis.

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Godfray. Cū priuilegio Regali.



